a quarterly on Jainology

JAIN BHAWAN

CALCUTTA

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Plates :

Puran Chand Nahar

Miniature Painting on Ivory by Ishwari Prasad, 1917

Courtesy . Sri B S. Nahar

Puran Chand Nahar

K. C. LALWANI

Just as the glistening surface of the monoliths of Asoka reflects the heart of the pious Buddhist king or the Taj of unsurpassed fame enshrines the pure love of Shah Jehan's heart, so the rare collection of ivory works, paintings, sculptures and books and manuscripts speaks eloquently of Mr. P. C. Nahar's great love of Indian Culture.

—Benimadhab Barua

Family is like a plant which, in the course of its growth, yields, at a certain stage, a bumper crop. The bumper crop of the Nahar family was Puran Chand Nahar who shone forth simultaneously from several fields To the men of his own generation, he was a rare combination of scholarship with nobility, erudition with quality which goes forth in the making of a man ; to the people of subsequent generations, he has become a legendary figure Like other families of the Oswal sect (so called because the sect is said to have been born at a place named Osia in Marwar) of the Jainas, even the Nahar family is said to have originated from the Rajputs The founder of the Nahar family is said to be one Pramar, from whom the late Puran Chand was 82nd in descent. In course of time the family broke up into branches, and the 35th descendant Ashdharji was the first to assume the title of 'Nahar' at the time of his conversion to Jainism.

The family is said to have changed its seat from time to time. Ashdharji is said to have settled at Mahanagar in Bikaner where his conversion took place (660 A. D.). At its 47th generation, the family is said to have shifted to Marwar, and once again to Degan in the State of Bikaner. At its 78th generation, the head of the family, Khadag Singh incurred the wrath of the local ruler for violating a social convention at his marriage. To save his life, he was forced to flee with his young bride and settle at Agra at a safe distance. But he was not to live at Agra for long, and at the invitation of Jagat Seth (World-banker) of Mahimapur, Murshidabad, who happened to be a Jaina of the Oswal Sect and who was the treasurer of the Nawabs of Bengal and had the

singular honour of having the mint in his own house, Khadag Singh migrated to Bengal and settled in 1823 V. S. (1766 A. D.) at Azimganj. Later, on the advice of Jagat Seth, the family started business at Dinajpur. It must be said to the credit and unique good fortune of this family that wherever it settled, its members soon came to the top in wealth and influence At Dinajpur, fortune smiled on it, as ever, and the family soon had a branch of its business at Calcutta. The parent trunk of the family, however, dried up by 1907 V. S

The family rejuvenated its carrier when Sitab Chand (Puran Chand's father) was adopted as son and successor to the Nahar family in V S 1907 (1850 A D) Sitab Chand was only three years of age at the time of his adoption. He lived to become an important figure not only in the family but also in the entire Jaina Community of Bengal He was a lover of learning and knew, apart from Bengali and Hindi, two classical languages, viz., Sanskrit and Persian Besides, he was a lover of music But excelling all these were his human qualities and he was a great philanthropist During the famine of 1930-31 V S (1873 A D) he helped the people to the best of his ability, and in recognition of his magnificent services, the Government made him a Rai Bahadur in 1875 He started a press named Visva-Vinod which published some useful religious books On the occasion of the Jubilee of Queen Victoria, he started the Bibi Prankumari Jubilee High School in his own town for imparting free education but the venture had to be closed after a few years when the school property was acquired by the Railway The love of learning at this date was not keen outside the metropolitan areas but this early venture showed the far-sight of the man who was out and out a Victorian in his manner and attitude He was renowned for many other philanthropic and charitable activities all over the country To name just a few of them which casually occur to mind, we have a Jaina temple at Azimganj, a Dharamsala at Kasimbazar, another at Pavapuri, Mackenjee Public Hall at Azimganj, Nahar Building at Palitana, Derasar of Sri Adinathji, Kumar Singh Hall at Calcutta and a female ward to the hospital at Dumka. Sitabganj, a town in Dinajpur, was named after him He was one of the founders of Jaina Charity Fund at Ahmedabad, was an Honorary Magistrate at Lalbagh and a Commissioner of the local municipality for many years.

To such an illustrious parent, the birth of an illustrious son, Puran Chand, was no freak of nature or accident He was the most mature product of the family line The date of his birth is the 10th day of the bright half of Vaisakh in 1932 V. S. for which the English equivalent is May 15, 1875. When the father was so great a lover of learning, it was

but inevitable that he would see his dream fructified in his son. Puran Chand was given his first education at home on Jaina precepts and rituals, along with vernacular training, which was the fashion of the day. Having completed this initial education, Puran Chand joined his father's school as a young scholar and passed the Entrance Examination of the Calcutta University in 1891. In 1893, he passed the First Arts from Baharampur College and in 1895 he took the B A. degree from the Presidency College, Calcutta. In 1903, he took his degree in Law and joined the Bar at Baharampur. Needless to mention that Puran Chand was the first graduate and first lawyer from the Jaina Community of Bengal In 1908, he passed the M A Examination in Pali and became an examiner and paper setter in Hindi for Matriculation, I A. and B.A. examinations of the Calcutta University.

In 1908, young Puran Chand shifted to Calcutta and joined the District Court of 24 Parganas. With a view to follow the profession of Solicitor in the Original side of the High Court, he became an articled clerk under Hon'ble Bhupendra Nath Basu. Finally, however, he decided for the Appellate side, passed the Chamber Examination and was enrolled as a Vakil of the High Court in 1914. But the legal profession could not absorb him for the whole time and gradually Vakil Puran Chand drifted to the wider field of reform and learning where he made himself most useful It is interesting to note here that there was hardly any institution in the field of education and research at that time with which he was not associated or of which he was not a member. To name a few such institutions, they were Court of the Benares Hindu University , Calcutta University ; Bhandarkar Oriental Research Institute, Poona . Jaina Swetambar Education Board, Bombay ; Jaina Sahitya Samsodhak Samaj, Poona ; Royal Asiatic Society of Great Britain and Ireland ; Asiatic Society of Bengal, Calcutta ; Bangiya Sahitya Parisad, Calcutta ; Nagri Pracarini Sabha, Benares ; Bihar and Orissa Research Society, Patna ; Kamrup Anusandhan Samiti, Assam , India Society, London ; Sanskrit Mahamandal, Calcutta ; Sanskrit Parisad, Calcutta ; Sangit Parisad, Calcutta ; Society of Oriental Art, Calcutta ; Bharat Kala Parisad, Benares ; Archaeological Department and Historical Records Commission (1923) After the death of Puran Chand in 1936, Dr. Suniti Kumar Chatterjee wrote on July 6, 1936, in the proceedings of the monthly meeting of the Royal Asiatic Society of Bengal :

"Mr. Nahar's erudition was recognised far and wide...His favourite studies were in connection with the history and civilisation of ancient India in general and Jainism in particular, and in consequence

he was a member of a great many Oriental and Indological Societies in India and abroad."

Puran Chand Nahar was a man of multifarious interests and for such a man, the legal profession was too small a place. He had an inherent hankering for literary pursuit and archaeological collections. These are the two fields which claimed him most because he had an innate love for them. In these two pursuits, he took great pains, made many sacrifices, courted hazards and lavishly spent money. There were many Zamindars and moneyed men in the country, as there always are, but how many have the taste and how many have the requisite eye for things of beauty, for art objects ? "A thing of beauty is a joy for ever" a poet has said, and Puran Chand revelled in this joy. He was a widely travelled man He travelled throughout the length and breadth of the country, and, almost everywhere, his searching eye could find something to collect for his storehouse In this, he was not discriminatory His collection included the most precious like archaeological pieces, coins, rare books, etc, as well as the most trifling like match box labels, objects produced in far-off Europe as well as domestic things Some of these you can always find in any fairly good family museum, but not some others which were the result of Puran Chand's fanciful imagination Take, for instance, wedding cards with multifarious prints, cover page of old journals, domestic seals, letters of invitation, picture cuttings, and many other such things. And he did not dump them. He himself arranged them with meticulous care and displayed them before his visitors What a colossal time and energy must have gone for these odd jobs ! All this was a singlehanded effort and nothing was done shabilly or in a slip-shod manner. A man of any generation would wonder, time apart, wherefrom he derived so much patience and skill The whole lot is housed at the Nahar Museum in the Kumar Singh Hall. The vast library having many manuscripts and rare books is named after his mother, Gulab Kumari Library, which had also a free reading room attached with it. Puran Chand's collection of match box labels is simply amazing. The best part of his life was spent between the Swadeshi movement and the Constitutional Reform of 1935. In between, there were many great events like the Coronation of King George V, Home Rule agitation, Gandhian movements, to name a few. All these are reproduced with great imagination on match boxes, the most ingenious way of popularising current events. Puran Chand not only collected all these match box labels but also arranged them in proper order and harmony so that in wending leisurely through the pages of his precious album, one gets a complete panorama of Indian History between 1900-1935. One wonders how much interested even our match

box producers must have been at this time in contemporary history. The whole generation of creative visionaries seems to be extinct by now. If we do not have a Puran Chand in free India, we have now a different generation of match box producers who with the rest of India have become silent onlookers of current events.

Apart from the magnificent collections in his museum, Puran Chand Nahar had another grand collection which he presented to the nation in book form. His three volumes of illustrated *Jaina Inscriptions* (published in 1918, 1927 and 1929 during the author's life-time) giving information of about 3000 inscriptions existing in different museums and collected from all parts of the country. This was actually a curator's work which Puran Chand did with enormous patience. He collected complete material for the fourth volume which was perhaps going to be the most important, since it contained information about inscriptions found from Kankali Tila near Mathura, which was one of the richest finds of Jaina sculpture in India, but could not see its publication through. The complete manuscript short of Introduction, which he could not write before his death in 1936, was later sent to Dr. Vasudev Saran Agarwal, curator of the Mathura Museum, for checking, since most of the inscriptions were housed in that Museum and Lucknow Museum. But before Dr. Agarwal could complete this work, he too passed away. Thus haunted by ill-luck, the fourth volume remains unpublished to this day, and, if good luck prevails, it may be possible to publish it in some form in future.

Puran Chand's *magnum opus* is, however, *An Epitome of Jainism* which is not only an encyclopaedic work on Jaina philosophy and religion but also a dependable text in comparative religion. Though Krishna Chandra Ghosh who was an erudite scholar and a very intimate friend happens to be his co-author for this work and must have rendered valuable assistance both in writing and in its production (since the book was printed in the latter's press), the major contributor on Jaina philosophy and religion was undoubtedly Puran Chand himself. Another of his useful work is *Prākṛta Sūkta Ratnamālā* which is an anthology of Prakrit verses with their English rendering. Although scholars may differ, Puran Chand did not hide his conviction when he wrote in the Introduction that instead of Sanskrit being the mother of Prakrit, it was the other way round. His logic which is almost irrefutable was that Prakrit was the spoken language of the people, from which for purposes of writing a reformed language was evolved which is Sanskrit (that is also the etymological meaning of the word "*saṃskṛta*"). Besides, he produced a Hindi booklet entitled *Pāvā Purīkī Prācīn Itihās*, a book of

spiritual songs entitled *Sāñjhi Saṅgraha*, an illustrated Hindi primer entitled *Prathamāvali*, like Isvarcandra Vidyasagar's *Varṇa Paricaya* in Bengali. Some of his Hindi articles have been published after his death as *Prabandhāvali*. Also in typescript exists his massive evidence before a Commission in the Rajgir law suit in which he was cross-examined by Ajit Prasad, an eminent Jaina scholar and the counsel of his opponent who later wrote, "His (Puran Chand's) scholarship, his mastery of historical and philosophical matters in relation to Jainism, was exhibited in an eminent degree when I cross-examined him for about a month."

The account of Puran Chand's enormous literary activity would remain incomplete unless we take note of his learned address in Hindi as the President of the first session of Oswal Mahasammelan held at Ajmer in 1932. One may compare it with Brojendra Nath Seal's lecture on sociology delivered at London Puran Chand had also a similar theme, which was the very many problems with which the Jaina Community in general and the Oswal Community in particular was faced Throughout his address, unlike the general attitude of cynicism in India even today, Puran Chand sounded a note of optimism He spoke at length on the need for education if the society was to come out of the clutches of orthodoxy and squalor and be once again on the road to progress He was particularly emphatic on female education, for, he felt, in any section of the country, of which 50% of the population consisted of women, the society would forfeit its future if this vast group remained illiterate These words were as much true at the time they were uttered as they are today He spoke on the simplification and reform of many social customs, complete eradication of harmful and unnecessary usages, abolition of purdah system and child marriage, development of physical and moral health of young men and women, eradication of the virus of untouchability, preparation of an exhaustive history of the Jaina Community, and, last but not least, total upliftment of business ethics, since the Jainas are a dominantly business community. In brief, the entire address was an epitome of Jaina sociology and, with slight modifications, is as much fresh today as it was when delivered from the Presidential chair at Ajmer at a distance of about 43 years.

Puran Chand was not an arm-chair sociologist to air abstract views but was an active participant in social scene Whenever a major problem cropped up in the society, he was always at the fore front There was a time when going overseas was viewed in India as a social crime. This attitude prevailed in the Jaina Community long after it had disappeared from the progressive sections of the Indian society. In consequence, during Puran Chand's life-time, the Jaina Community became divided

headlong into two factions called *desī* and *bilāytī* and the quarrel took a very ugly turn. With his innate zeal, Puran Chand plunged into it and the manner in which he helped its resolution earned him the gratitude of everyone in the Community. In marriage in the Jaina Community, too, he was instrumental in introducing many reforms. Such a man could not but be bold in his utterances. For instance, regarding the existence of innumerable sects and sub-sects, *gaṇas*, *gacchas*, *kulas*, *śākhās* in the Jaina Community, which itself is very small, a religious minority, so to say, he frankly observed, "Had the Jaina Community not depended so exclusively on the Acaryas, there would never have been so many sects and sub-sects. If to hear the words of Mahavira, they had not to depend on them, then the situation that has been created by so many divisions and sub-divisions of the Community would have lost a cause for ever." (translation) Surely, such observation was not relished either by the orthodoxy or by the Jaina monks.

Puran Chand was very sincere and dedicated in his service to the Jaina holy places. It was with this end that he built his second home at Rajagrha (Rajgir), which was once the centre of Bhagavan Mahavira's activity It was Rajagrha which saw the earliest historical empires of India till the Mauryas shifted their capital to Pataliputra, (Patna) Rajagrha was Bhagavan Mahavira's spiritual capital. Puran Chand spent his time, energy and money for Rajagrha and also for Pavapuri where Bhagavan Mahavira attained *nirvāṇa*. The shrine at Pava was renovated during the reign of Shah Jehan (1698 V. S.), but the inscription which was an authentic proof thereof was nowhere to be found. It was due to Puran Chand's superhuman zeal that it was recovered from beneath the central altar in the shrine. Another important inscription (dated 1412 V. S) regarding the old temple on Vipulacala in Rajagrha dedicated to Arhat Parsvanath was also recoverd due to his indefatigable effort This inscription is now housed at Santi Bhavan at the same place. He served the Jaina holy places in various other ways which need not be included in this brief sketch.

A biography is not complete unless something is said about the family. Puran Chand must have been a dutiful husband and an affectionate parent. His first wife died early and in her memory, he had constucted Kunnu Kumari Dinsala, a resthouse for the poor and the destitute at Pavapuri. A man who was highly educated himself and was fond of education for others must of necessity impart education to his own children He had four sons. The eldest Keshri Singh who became a well-known philatelist, was a founder of Bengal Music Conference and had masterly knowledge of classical music. His second

son, Prithwi Singh, was from his student days, an associate of Rabindra Nath and belonged to Sabuj Patra group of Bengali writers. He is a poet and now a senior inmate of Sri Aurobindo's Ashram. He has translated and written a number books on Sri Aurobindo's philosophy. His third son Bijoy Singh took to politics from a pretty early age, suffered imprisonment as a freedom fighter and was a minister in the Government of West Bengal for a number of years. He is a sportsman and like his late father, is fond of collection of paintings and coins. His fourth son, Bikram Singh, was a student of technology Puran Chand kept his daughter's sons and even others at his own place for their proper education. Among them are Indra Chand Suchanti, Advocate, Bihar Sharif, Justice Randhir Singh Bachhawat of Calcutta High Court and Supreme Court, Dr. Bimal Kumar Bachhawat, the renowned bio-chemist and winner of Nehru Award and Bhatnagar Award. Not only did he impart education to the members of his own family and community, he also patronised education among others. Sharifuddin Ahmed, Hony. Magistrate of Dinajpur, Ajit Mukherjee of Arts & Crafts and many others were educated under his guidance at his own residence It is heartening that Sri Nahar's second wife is still alive at a very advanced age and lives like the back-bone of the family.

Puran Chand Nahar could claim among his friends such illustrious names as Rabindra Nath Tagore, R G. Bhandarkar, Gaganendra Nath Tagore, Rakhal Das Banerjee, Percy Brown, Vasudev Saran Agarwal, Ashutosh Mukherjee, Rama Prasad Mukherjee, Ramananda Chatterjee, Ishwari Prasad, Pandit Sukhlalji, Muni Jinavijayji, Prag Dayal, Stella Kramrisch, Ashit Halder, N. C. Mehta, Harinath De, Mahamahopadhyaya Satish Chandra Vidyabhusan, Acarya Vijayendra Suri, A. F. M. Abdul Ali and many others. Among those who were in constant touch with him, and consulted him at one time or another and made use of his library, worthy of mention are A N. Upadhye, B. C. Law, R D. Banerjee, Muni Jinavijayji, Pandit Hargovinddas Seth, and others.

In concluding this account we must bring two other names, who were not only contemporaries and intimate friends, but also colleagues in the same cause. They were Bahadur Singh Singhi and Puran Chand Samsukha. Bahadur Singh commanded money but not the pen and became illustrious through the Singhi Series, well edited and nicely printed, and published first from Santiniketan and later from Bharaitya Vidya Bhavan. The series has presented to the nation more than four dozen very authentic books on Jainology. Puran Chand Samsukha commanded the pen but not money. Apart from innumerable articles in Hindi and Bengali, and small books on Jainism and Mahavira in

Bengali and English, we have from him a finely edited version of the first 23 chapters of the *Uttarādhyayana Sūtra* in Bengali published by the Calcutta University. Puran Chand Nahar commanded both pen and money and could, therefore, work in diverse fields leaving a vast treasure of collections and his own works for the enrichment of the cultural tradition of the country.

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Jainism in Central India

(c.500 B.C.—c.300 A.D.)

UMAKANT P. SHAH

No specimen of Jaina art in Central India (modern Madhya Pradesh) during the Mauryan and Sunga rules are yet discovered, though it is well-nigh certain that King Pradyota of Avanti, a contemporary of Mahavira, had Jaina leanings. Also there is no reason to doubt the authenticity of the Jaina tradition about the worship of *Jīvantasvāmi* (life-time wooden portrait statue of Mahavira) at Vidisa (modern Bhelsa) first started in the reign of Pradyota (who stole the statue from Uddyana of Vita-bhayapattana) and its continued worship at least upto the age of Asoka's grandson Samprati who was converted to Jaina belief by Arya Suhasti during the *Ratha-yātrā* festival of the same image.[1] Jaina traditions also refer to *Ratha-yātrā* festival of a *Jīvantasvāmī* image at Ujjain.[2] It is also said that Samprati fecilitated the movements of Jaina monks further southward beyond Pratisthana-pura[3] (modern Paithan in Maharashtra).

Kalakacarya, according to the traditions noted in the *Pañcakalpa-bhāṣya*, and *Bṛhatkalpa-bhāṣya* and its commentary, as well as in the *Āvaśyaka-cūrṇi*, had gone to Pratisthanapura (probably from Ujjain) to learn the science of divination from the Ajivikas. Since the *Pañca-kalpa-bhāṣya* credits Kalakacarya with the authorship of *Mūla-Prathamā-nuyoga*[4] and other works and since these early texts also refer to Kalaka's meeting with the Satavahana king[5] it is not unlikely that he was a historical figure in the first century B.C.[6] whose association with

[1] Shah, U.P , A Unique Image of Jivantasvami, *Journal of the Oriental Institute*, Vol. I. No 1, pp. 72-79 and plates.

[2] Shah, U P., *Ibid* , p. 72 and foot note 3.

[3] *Brhat-Kalpa-Bhasya*, 7 3289 ; *Nisitha Curni*, 5, p. 438 , Jain, J. C , *Life in Ancient India as described in Jaina Canons*, p. 266.

[4] Muni Punyavijaya, Prathamanuyog ane tena Praneta Sthavir Arya Kalaka, *Vijaya-Vallabha-Suri-Smaraka-Grantha*, Bombay, 1956, pp. 54 ff.

[5] Cf. *to eva sa omattham bhanio aha gantum so patitthanam*
ajivisagasammi sikkhati tahe nimittam tu 1540
aha tammi ahiyammi vadahettha nivittha annayaka yati
salahano narimdo pucchatima tini pucchao 1541
—*Pancakalpabhasya* (Ms).

Also see, Shah U.P., Kalakacarya in Suvarnabhumi, *Journal of the Oriental Institute*, Baroda, Vol. V., pp. 281-290.

[6] Shah U.P., Suvarnabhumi-men Kalakacarya, (Banaras 1956), cites evidences suggesting that Kalaka was a historical figure.

Ujjain, Pratisthanapura and Broach is referred to in Jaina accounts. Though no Jaina antiquities for a period ranging from c 300 B. C. to c.300 A. D. have as yet been discovered from Madhya Pradesh, chances of future discoveries cannot be ruled out.

The *Kalpa-sūtra-sthavirāvalī* says that Sthavira Kamiddhi was one of the twelve pupils of Arya Suhasti (who was the guru of Samprati, Asoka's grandson) From the disciples of Kamiddhi arose a *śākhā* of Jaina monks which was known as Antaranjiya-*śākhā*. This Antaranjiya is identified with the site of Ataranji-Kheda in Etah district The above *śākhā* should date from at least the first century B. C. Similarly from Arya Samita, the disciple of Arya Sihagiri in the first century B C arose the Brahmadvipika-*śākhā* Brahmadvipa is supposed to be the region between Krsna and Bena rivers in the Vidarbha country Also in the *Kalpa-sūtra-sthavirāvalī* we find mention of Majjhma-*śākhā* of Jaina monks This group derived its name from Madhyamika or Nagari near Chitod Thus all these references showing penetration of Jainism to the West and South suggest that the Jaina monks must have been passing through parts of Central India from U P. and Bihar and that there might have existed some Jaina centres in Central India during this period.

Tirthankara : The Apostle of Perfection and Liberation

PRADYUMNA KUMAR JAIN

Tirthankara Mahavira, the apostle of perfected soul of the human kind descended on the pious land of Jambu Dvipa 2500 years back perpetuating the antiquity of great spiritual heritage of India. He stood for a religion of liberation from all shackles whatsoever through a continuous process of emancipation of the spirit in man. He professed a philosophy of organismic *sādhanā* convincible to every core of intellectual moorings of the present and the past. The Tirthankara was pragmatic through and through in outlook, strict disciplinarian in action, unfathomably deep in vision and accurate to the last point in analysis of human understanding. His *sādhanā* became thus a distinguished feature of a universal religion later named as Jaina religion.

The philosophy of Jaina religion lays its foundation stone in the very presence of human suffering The Jaina finds every bit of present life as a symbol of deep misery and suffering. It is a *fact*, he conceives Going back from this fact the analysis question-marks : why ? The vision of the great one instantaneously comes to rescue the questioning agony of the intellect and relaxes it with the answer that the cause of suffering lies nowhere else but in the domain of suffering itself. The existence, which is suffering, is the very base and fountain-head of the whole malady Existence, to his view, is the real and permeates the nerves of the whole arena of reality. Now to say that the real is existent appears to be a tautologous statement, yet the tautologous expression entails implicitly a fundamental tenet of the reality What is real fundamentally can not be non-existent ostensibly. Thus from the viewpoint of existence the real is eternal, indestructible being. Now we revert to our original position : since the existence is real, eternal and indestructible, then what is there that makes it suffer and be miserable ? The question is really pertinent, worth considering hereunder.

Suffering, however, is another name of psychology of feeling of missing of one's own being--wholly or partially. So is it, one may ask, not a contradiction in itself that an immortal being should feel its own being missing? Certainly it is. But since one feels so, it can not be denied

and should be accepted as it is. The Tirthankara traces the cause of such self-contradiction as perversion of the whole being. Perversion is the real state of life, in which the life estranged from its centre rotates round the circumference of the existence. The existence is conscious of the exterior of life, i.e., the stimuli and responses operating mechanically. What is below of this S-O-R mechanism is lost sight of the conscious being The centre is missing. The governing and regulating pivot is unfelt. The life is living the continuous chain of adjustment of S's and R's, the origination and decay of modifications, and nothing else. In this state of affairs every moment is impregnated with decay and decay —actual or possible. Hence the agony of decay, the psychology of suffering.

The psychology of suffering is not only a phenomenal becoming but it involves a deep-rooted being It is not only exterior and gross but also interior and subtle. Its construction is not only on fantastic level but on reality level. The perversion delineates a system The Jaina calls it as *karma*. Our present being is the embodiment of *karma* It is transgressing from one mode to another having no control from within. It is totally controlled and manipulated by the factors from without. It is wholly mechanical *Karma* is, at this juncture, *a total being in becoming* It is *jiva*, and the *jīva* is suffering.

Now, the crux of the problem is : Can one get rid of suffering ? The Tirthankara assures, yes, one can. How is it ? It is through right belief and vision, right knowledge of the reals and the right conduct Right belief in the very assurance of the Tirthankara that the suffering may end Right belief in the utterances of the Tirthankaras that impress upon one that there is an unfelt centre of life. Consequently right belief in the possibility that one can vision one's perfect being as the Tirthankaras do Next comes the right knowledge. Right knowledge means right understanding evolving a right system of logic meeting both the ends in one, reconciling extremes of life in one base And there is right conduct. Right conduct points to one's efforts to divert the mass of life-energy from the direction of circumference to the centre, from exterior to interior, transforming the process of decay into the field of sustained being of life. For this life needs discipline on all levels. The Tirthankara, nevertheless, prescribes a course of discipline in the name of *Dhamma*

Thus the *Dhamma* well tuned with the right trio, as mentioned above, leads to the abode of infinite potentialities of life, liberating it from all impediments and shackles and transforming the whole being

in one's most original form. And that is all that the Tirthankara, the superman full of universal compassion preaches to the whole humanity, nay, to the whole living kind.

By discipline, the Master assures, the perverted attitude of life diminishes, the metabolism tends to be purified and the whole life-process sets on to be naturalized. The subtlety of character unfolds itself and grossness of existence ceases. The influx of *karmas*, to say technically, stops and the bound *karmas* go on shedding off till the total liberation from *karmas* is achieved. Cultivation of constant discipline establishes harmony on all the levels of life. Discipline on individual and social level, on mental and physical level is a must for achievement of real and lasting happiness. The process of discipline fruits with different poises in the form of non-violence (*ahimsā*), truthfulness (*satya*), fair-dealing (*acaurya*), non-possession (*aparigraha*), and chastity (brahmacarya). This five-charactered *Dhamma* is, in nutshell, what the Great One, the last Tirthankara exhorted upon the human beings of Jambudvipa to embrace and it bears the same significance, if not more, even today.

Eminent Apabhramsa Writers of Karnataka and their Contribution

PREM SUMAN JAIN

From second century to fourteenth century A D. there is a record of quite a large number of Jaina literary personalities belonging to Karnataka, who have remarkably contributed to the field of Sanskrit, Prakrit and Kannara languages of this country. Though Karnataka does not seem to be the birth place of any writer of Apabhramsa work, yet it has proved to be a fertile soil for the literary activities of two great poets of Apabhramsa namely Svayambhu and Puspadanta Thus we can say that the rise of these poets is due to Karnataka. The patronage of Karnataka to these pillars of Apabhramsa literature worked so significantly that they could make stupendous contribution to literature, language and religion

Svayambhu :

It is of great importance to note that Svayambhu is the first known Apabhramsa writer of eminence who selected Rama and Krsna for composing the *Prabandha-Kāvya* in Apabhramsa literature The works of Svayambhu namely *Paumacariu* and *Ritthanemicariu*, present literary style of greater worth than that of earlier works of Jaina writers relating to Rama and Krsna narrative It is Svayambhu who for the first time has given literary grandeur to the life of Neminatha along with Krsna in his *Ritthanemicariu*.

In his two *Mahākāvyas* Svayambhu has introduced the method of dividing the *Prabandha-Kāvya* into *Kāṇḍu*, *Sandhi* and *Kadavaka*, so much so that it has been freely adopted in the subsequent works of Apabhramsa and Hindi languages

Many new metres have been invented by Svayambhu in Apabhramsa language. His *Svayambhuchanda* is the only work of it's type on Apabhramsa metre. It's influence on Hemacandra's *Chandānuśāsana* can be clearly seen It will be interesting to note that many metres of Hindi language have been adopted without any reservation from Apabhramsa.

To a very great extent Svayambhu provided a standard form to Apabhramsa language so that it could be used for writing work in poetic style. Svayambhu has shown a great ingenuity in describing nature, beauty and human activities and these descriptions have been adopted in many ways by the subsequent writers of Apabhramsa and Hindi. In this way Svayambhu has exercised a great influence on the literary figures of India. Professor H. C. Bhayani rightly remarks, "Whether you talk of the beauty of ideas or of expressions, whether you weigh knowledge of rhetorics, proficiency in Apabhramsa grammar or skill in handling varied metres, Svayambhu is recognised as an all-round master." (Introduction, *Paumacariu*, Part I, p. 29).

Apart from his literary contribution Svayambhu's works aimed at the moral and spiritual upliftment of the common people by propagating the religion of *Ahimsā* Besides, he in a way cultivated the spirit of tolerance towards other sister religions of India, through his method of writing. In this way he showed great generosity towards the followers of other religions at a time when religious fanaticism was very common.

Puspadanta :

Puspadanta is a great genious of Apabhramsa language and literature In fact the excellence of Puspadanta is entirely due to the patronage which Karnataka could offer him through Bharata and his son Nanna in the reign of Krsna III of 10th century A.D. He has written three important works in Apabhramsa, namely, *Mahāpurāṇa*, *Nāyakumāracariu* and *Jasaharacariu*. His works are representative of mythological and romantic themes in Apabhramsa language. It is to the credit of Puspadanta that he assimilated in his *Kāvyas* the mythological trends prevalent in his time, so his works became very popular.

The *Nāyakumāracariu* seems to give us a new style in poetry based on romance. Prof. Dr H. L. Jain rightly remarks that "the whole work is teeming with sweet alliterations, appropriate and striking paronomasia and delightful fancies." (Introduction, *Nāyakumāracariu*, XII). And it is interesting to note that this romantic style has been inherited by later poets of modern Indian languages of this country.

Puspadanta's poetic genius has resulted in excellent poetic descriptions where nature and human life are depicted along with each other. His use of conversational style in his *Kāvyas* has contributed towards their popularity. It will not be an exaggeration to say that Tulsidas and

Kesava have inherited the tradition of conversational style from Apabhramsa poetry. Besides, Puspadanta has exhibited a great originality in the use of *Alaṅkāras*. *Dhvanitarūpaka Alaṅkāra* is the invention of the poet. As for example :

attahi ranu kayasūratthavanau
attahi jayaum sūratthavanau
attahi viraham viyaliu lohiu
attahi jagu samjhārue sohiu, etc.

—*Mahāpurāna*, 28.34.1-7

This type of *Alaṅkāra* may be seen in *Prathivirājarāso* also Further researches may show many new *Alaṅkāras* used by Puspadanta.

The linguistic influence of Puspadanta can be easily seen on the later poets of Marathi, Gujarati, Hindi, etc In his *Kāvyas* many words of Dravidian origin alongwith many *Deśya* words are found. Dr. Ratna Shriyan has critically studied these words in her thesis. Thus the contribution of Puspadanta in the study of linguistic field is enormous.

Puspadanta's *Jasaharacariu* is an ample evidence to prove the dedication of the poet for the religion of *Ahimsā*. It seems from the study of this work that in his times an atmosphere of animal sacrifice was rampant. This work (*Jasaharacariu*) in various ways must have given a death-blow to such type of activities. Puspadanta's devotion to Jina brings forth his devotional attitude to him

Thus both Svayambhu and Puspadanta are known for their excellent poetic diction, linguistic contribution and religious and moral fervour.

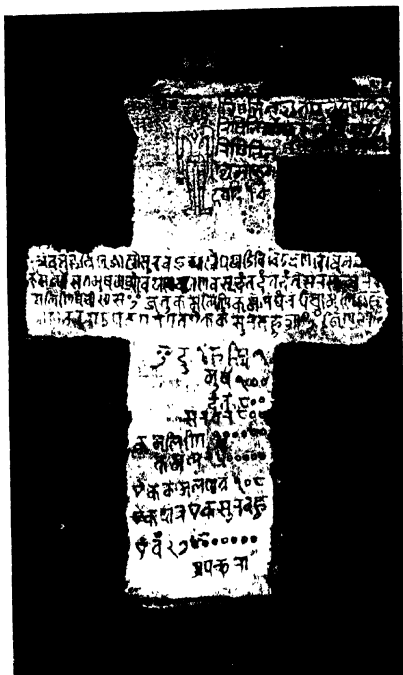
Read in the Seminar held in March, 1975 under the auspices of the Karnataka University, Dharwar.

SENDER:
MISSIONARIES OF CHARITY

MISSIONARIES OF CHARITY

14/10/75

Dear Friends,
My Sisters and Brothers
Our Poor and I,
Thank you for the wond-
erful gift of joy and peace
your prayer of Thanks
giving gave us
Let us remain in God's love
God bless you
M Teresa mc

The students of Jain Siksalaya offering prayer on the occasion of 25th anniversary of Missionaries of Charity at Jain Bhawan on October 1, 1975

Blueprint of an Undeciphered Inscription, Jain Temple, Bajargarh, M. P.
Courtesy : Sri Mishrilal Jain

Ayambil Prevents Us from High Blood Pressure & Heart Attacks

DR. J. C. BAID, M.S.

Ayambil is a type of fast people are doing for ages without knowing its scientific value. They are doing it just to complete their so called religious responsibility. After carefully going through its details, I realised its immense value in eradicating cardiac diseases.

The incidence of the above mentioned diseases are increasing with the average increase in the life-span. The main predisposing factors are more consumption of fat, sugar and salt in regular diet.

Fat gets deposited in the lumen of the blood vessels, resulting into lack of blood supply to the vital organs like heart, brain and kidneys, which in turn disturb the normal homeostasis of the body. Salt is also an enemy to the patients suffering from high blood pressure and cardiac troubles. Increased sodium contents in the body is the result of increased intake of salt in the diet and decrease of sodium in the urine. Sugar indirectly provokes the hypertension and heart attacks by increasing weight. Obesity is one of the predisposing factor of many diseases like diabetes, hypertension and cardiac, renal and respiratory insufficiencies. Thus it is an established fact now that apart from stress and strain, diet is an important factor in the causation of cardiac ailment.

Ayambil fast mentioned in Jaina religion, if practised once or twice a week in severe cases, the incidence of cardiac cases will certainly come down in old age group patients and also in obese people.

Ayambil means one meal consisting of fat free, salt free, sugar free food, not fried, no milk and no curd. Only boiled cereals—rice, or *Cāpāti* or similar cereal preparations. Boiled water only is consumed and that too in the day and not at night.

People do it for one week continuously twice a year. First before the summer, i.e., in early April and second, after the rainy season, i.e., in August. It certainly has scientific value on these two occasions as gastroentritis and many other digestive disturbances occur in

this period due to change of weather. To keep the stomach fit for whole life these two times are quite important and if care is not taken, may give rise to permanent gastrointestinal disorders like heaviness after meals, mild bearable pain in abdomen and inadequate defecation, etc.

Though it may appear to be little difficult to practise *Ayambil* but certainly it is not so, if practised regularly, once a week.

I have observed many people entering into old age and suffering from obesity, hypertension, cardiac ailment and gasous distension practising *Ayambil* and found good result In cases of obesity, diet, or excercises, are the only remedy

I take pleasure in telling the people, touching to their fifties or suffering from overwieght, high blood pressure, heart diseases to start practising this fast so that they can prevent themselves from becoming the victims of these horrible and incurable diseases

The Missions of Jaina Sangha

J. C. SIKDAR

The Jaina Mission in South India

According to the Jaina tradition, Bhadrabahu came to take the charge of Jaina Sangha after the demise of his guru Govardhana and predicted that Northern India would be ravaged by famine during the next twelve years He made a great influence on king Candragupta Maurya with the teachings of Jainadharma So when he decided to emigrate to the South, having entrusted the duty of looking after the monks to his colleague, Sthulabhadra and left Magadha, king Candragupta also went to the South with him by abdicating the throne in favour of his son Bindusara Bhadrabahu came to Sravana Belgola with the retinue of his followers Even to-day one hill is called Candragiri after the name of Candragupta, existing at Sravana Belgola belonging to Mysore (Karnataka)[81]. On this hill there also are stated to be some caves in which Bhadrabahu observed austerity and breathed his last, leaving the leadership of the Sangha to Visakha. The king stayed with him upto the last In this way the advent of Jainadharma into South India took place at the time of king Candragupta[82].

According to Jocobi, it is a trustworthy account. In the middle of the fourth century B. C. North India fell a prey to the dynastic competition which resulted in the establishment of the Maurya dynasty. These fights were dangerous for the religious sects and serious economic troubles. It is also striking to note that a section of the Jaina Community went to the south under the guidance of Bhadrabahu. The tradition of this expansion of one branch of Jaina Sangha to the South is constant and different epigraphic evidences[83] confirm it. The followers of Bhadrabahu in all probability settled in Canada (Kanada country). The climate of the region permitted them to go nude. It was the forward base of expansion of Jaina mission for its missionary work in Andhradesa, Tamil Nadu and Karnataka by enriching the culture of the South

[81] *Bharatiya Samskrti-men Jaindharma-ka Yogdan*, p. 35.

[82] See *Jaina Silalekh Sangraha*, pt. II, pp. 69-76, Inscrr. Nos. 98, 99, 100 ; See *J. S. S.*, Pt. I

[83] See Inscr. No. 105 for reference to Bhadrabahu, p. 196. *J. S. S.*, pt. I.

as is evidenced by the literary and epigraphical records[84]. It is known from an inscription of Sravana Belgola (Pra Bha., No. 1)[85] that first of all Bhadrabahu came to South India and founded Jainadharma there. But according to the evidence of an inscription (No. 98)[86] of the kings of the Kadamba dynasty, there was the existence of two great communities of Jaina Sangha in the fourth-fifth century A. D., viz. Svetapata Mahasramana and Nirgrantha Mahasramana Sangha[87]. Like this there is found in some inscriptions of this dynasty mention of the Sanghas called Yapaniya and Kurcaka[88] which were different from the above mentioned two Sanghas in any way. It is possible that Bhadrabahu founded Nirgrantha Sampradaya there, although there is no reference to the name of the founder of this community in the inscription The monks who came to the South with Bhadrabahu by the middle of the fourth century B C. seem to have formed an undivided monastic order called Mulasangha

According to the Mahavamsa[89], the Buddhist Pali work, in which the account of the royal families of Lanka is found, the consecration of king Pandukabhaya took place after 106 years of the Buddha's *nirvāṇa*. He founded Anuradhapur in the beginning of his reign where he constructed many buildings for the Nirgrantha Sramanas[90] It is clearly proved by this evidence of the Nirgranthas that there was the existence of the Nirgranthas in Lanka[91] in the 106th year of the Buddha-*nirvāṇa*.

It is said that the propagation of Buddhism into Lanka was made by Mahendra, the son of king Asoka after 236 years of the *nirvāṇa* of the Buddha. On the basis of this fact it is proved that the propagation of Jainadharma took place at least 730 years, before the advent of Buddhadharma into Ceylon. Perhaps Jainadharma reached there from South India under the auspices of Jaina mission, as the intercourse between the Tamils and the Ceylonese took place from the time immemorial. When Bhadrabahu led his mission to the South with the retinue of his

[84] *Jaina Silalekh Sangraha*, Pts I-IV and see *Jainism in South India* by P. B. Desai

[85] *Jaina Silalekh Sangraha*, Pt. I No. 1, pp. 1-2.

[86] Inscription No 98, *J S S*, Pt. II, pp 69-70.

[87] *Svetapata mahasramanasamghopabhogaya tritiyo Nirgranthamahasramanasanghopabhogaya, etc*, *J S S*. II, pp 69-70.

[88] "*sri vijayapatasikayam yapaniya-nirgrantha kurccakakanam, etc. Jaina Silalekh Sangraha*, Pt II, p. 73, Inscription No. 99

[89] *Mahavamsa*, Rajavamsavali, translated by Welhelm Geiger, Pali Text Society, London, 1912, p. 75 and Introduction, p XXXVI.

[90] *Ibid.*

[91] *Bharatiya Samskrti-men Jaindharma-ka Yogdan* by Dr. H. L. Jain, p. 36

followers including Candragupta Maurya because of the famine which ravaged North India for twelve years, then there took place the propagation of Jainadharma there or probably it was established there among the people of this mission territory[92].

Second Phase

According to the Jaina tradition, king Samprati, the great grandson of Candragupta Maurya, was the disciple of Suhastin. He sent royal emissaries to Anaryadesas in the guise of monks and made the path easy for the pilgrimage of the Jaina monks to these countries for the spiritual welfare of the people. That is to say, he prepared the ground for the Jaina monks by sending the royal officials first in the guise of monks to train the people of Anaryadesas in Jainacara (Jaina religious customs and manners, etc.) before the advent of Jainadharma preached by the Jaina missionaries[93]. This king extended his kingdom upto Andhradesa and Dravidadesa, thus he helped in the expansion of Jainadharma upto the land of the Non-Aryans in the South[94]. Besides, he constructed *stūpas* and temples in many parts of India. It is stated in *Vīravaṁśāvalī*[95] that again king Samprati made *prāsādabimba* of Sri Padmaprabha Svami at Uttaradesa, Marudhara, Dhandanagari and erected *prāsāda* by the side of Vijayagiri and also constructed *prāsādabimba* of Sri Parsvanatha at Brahmagiri Sri Hamiragadhi. He made the installation of the image of Neminatha on the top of Iloragiri in the Deccan. He made *prāsādabimba* of Sri Suparsvanatha at Rohinagari in Eastern Country. In the West, he installed *prāsādabimba* of Sri Santinatha at Devapatta and again at Idargadh[96].

According to the *Bṛhatkalpasūtra*[97], king Samprati set up charitable institutions in his own kingdom for the benefit of the poor. Thus he helped the Jaina mission[98] in propagating Jainadharma in the country just as Asoka did in the case of Buddhism throughout his kingdom and outside.

The Sramanas of Acarya Suhastin were divided into six *gaṇas*, twenty four *śākhās* and twenty seven *kulas*[99]. Thus they made propagation

[92] *Bharatiya Samskrti-men Jaindharma-ka Yogdan*, p. 36.
[93] *Brhatkalpasutra* and its *Bhasya*, *gathas* 3288, 3289.
[94] *Ibid.*
[95] *Vira Vamsavali*, also *Pattavali Samuccaya*, Pt. II, p. 203.
[96] *Ibid.*, pp. 203-4.
[97] *Brhatkalpasutra*, U.I. Su. 50 *Niruktigatha*, 3275-3289. Also *Pattavali Samuccaya*, Pt. II, p. 204.
[98] *Pattavali Samuccaya*, II. *Puravani*, pp. 203-4.
[99] *Sthaviravalis* 209-222 ; see also *Pattavali Samuccaya*, II, p, 203.

of Jainadharma in the old Jaina-inhabited countries as well as in new Jaina-inhabited countries by all means.

Cultural Impact of Jainadharma in Extreme South

In Ramnad and Tinnaveli caves, although the inscritptions of Brahmilipi are indistinct, nevertheless, it is proved by them and the oldest Tamil works that there flourished Jainadharma in that land of Tamil Nadu at very ancient times. A distinct cultural impact of this religion is found in the Tamil *Kāvya Kurāl* and *Tholakappiyam*[100]. Although *Manimekhalai* is the oldest Buddhist *Kāvya*, there are many common references to the Digambara monks and their instructions in religion. *Jīvaka, Cintāmani Sikhappadikāram Nilakeśī, Yaśodhara Kāvya*, etc. are clearly the Jaina works[101]. There is found mention of the association of the great celebrated Jainacarya Samantabhadra with Kanci. The relation of Kundakundacarya, with this place has been stated by Siva-kumara Maharaja, one of his commentators Sarvanandi, the author of the Prakrit work—*Loka-Vibhāga* (458) is stated to be the contemporary of Simhavarman, the king of Kanci[102] According to *Darśanasāra*, the foundation of Dravida Sangha was laid by Vajranandi, the disciple of Pujyapada at Madura in 470 A D [103] In this way it is well supported by many evidences and different events that in the early centuries of the Christian era the progagation of Jainadharma and its expansion were made by the Jaina missions in Tamil Nadu[104].

Jaina Mission to Kanyākumārī

The study of the evidences of the Jaina missions to Tamil Nadu and Ceylon, as already pointed out, shows the expansion of Jainadharma to Kanyakumari (Cape Comerin), the southern most district of India. The Jaina missionaries went to Tamil Nadu, Karnataka, Kerala and Ceylon to propagate Jainadharma Muni Visakha led the Jaina mission to Cera, Cola and Pandya kingdoms in Tamil Nadu from the forward base of Sravana Belgola for preaching religion there[105]. Jainadharma flourished in Tamil Nadu in the third century B. C. as indicated by the Brahmi inscriptions found at Madurai, Sittanavasal and Phalagha. As already mentioned, Jainism reached Ceylon before the third century

[100] *Bharatiya Samskrti-men Jaindharma-ka Yogdan*, p 36.
[101] *Ibid*
[102] *Ibid.*
[103] *Ibid., Darsanasara*
[104] *Bharatiya Samskrti-men Jaindharma-ka Yogdan*, p 36.
[105] *Jain Journal*, October, 1969, p. 91

B. C. and it was patronised by king Pandukabhaya who built monasteries for Jaina monks at Anuradhapur. King Candragupta Maurya and king Pandukabhaya were the contemporary rulers. So it is presumable that the Jaina missions went to Ceylon in that period from Tamilnad through Kanyakumari by crossing the narrow strips of Straits lying in the sea, although Jainadharma does not allow the Jaina monks to cross the water way of the sea. But it should be remembered that Mahavira himself more than once crossed the river Gandak by boat.

According to the historians and the oceanographers, there was a vast land called Lemuria lying to the south of Kanyakumari which got submerged under the sea, while *Silapathikaram* (an epic work in Tamil) reveals that there were a mountain range by the name of Kumari Kodu and a river called Pahruli in the submerged Lemuria[106].

Cultural Impact of Jainadharma and Its Mission in South India as a Whole

Probably after some missionary failure Jainadharma was imported by the Jaina missionary monks during the reign of and at the instigation of king Samparti[107] to Anaryadesas—Andhras, Dravidas, etc. at the end of the third century B. C. or shortly after the beginning of the second century B C It took root, however, only during the fourth century A. D [108] and found expression in the more frequent appearances of the native Jaina monks Then in the fifth, sixth and seventh centuries[109] it was officially supported by some south Indian states through patronage, donations, numerous pilgrimages and missions, entrance of some princes into the Jaina monastic order[110]. With the eighth and finally ninth centuries, through great persecution of the Jaina monks and Sanghas instituted by the Saivites[111] the back bone of Jainadharma and its monastic orders in South India was broken without, however, its permanent or complete destruction. The decisive opponent of Jainism in South India

[106] *Jain Journal* October, 1969, p 91 f.

[107] *Brhatkalpasutra* and its *Bhasya*, *gathas* 3288, 3289.

[108] See *Jainism in South India* by P. B Desai, Introduction Ayyana Mahadevi, the wife of Eastern Calukya king Kubja Visnuvardhana, junior brother of Pulakesin II (1st. quarter of the seventh century A.D.) made gift of the village Musinikunda to a Jaina monastery, see *JSI*, pp. 19-20.

[109] Feudatory princes of Eastern Calukya kingdom were devout Jainas, e g Naravahana I, his son Melaparaja, Bhima, and Naravahana II were devout Jainas., *JSI*, p. 20.

[110] *Jainism in South India*, Introduction.

[111] *Ibid.*, p. X, see Preface, pp. 11-12, 23, 24 ; see also *Mediaeval Jainism* by Saletore, p. 280.

was, of course, Saivism[112] and also Buddhism[113] to some extent. There are evidences of the persecution of the Jaina monks and destruction of the Jaina temples[114].

Jainism in South India has undergone the inner transformation into a Brahmanical religion[115] in agreement with the impact of the scribe upon the character of the whole of South Indian Culture. The disputations and religious controversies peculiar to India were there[116]. Jainism in South India remained immune to any penetration of Sakti religion[117] in general, although there is evidence that the Jainas are also called Satkas. From the outset South Indian Jainism has been a purely monastic church consisting of monks and laities The Jaina monastery contained also the temples with images of the original Jinas and secondary Jinas[118], e.g. Bahuvali, etc and a whole band of deities borrowed from Brahmanism[119]. The community of the cloister was preserved by the fact that each monk had the right to be a guest in any monastery.

Quite in the Indian manner the Jaina monasteries split into different schools. Obviously, this was essentially in agreement with the spirit of Jaina revivals which spread out over the mission territory. At the time of the first import and as late still as the time of the resettlement the later conclusions of the Jaina doctrine had as yet not been elaborated

South Indian Jainism has in part attempted to achieve a unified religion through reception of the great saints of other systems The character of later South Indian Jaina monkdom was essentially established through its increasingly feudal nature A daily cultus-holy teaching, solitary or more characteristically joint meditation by sitting and ascetic virtuoso accomplishments borrowed from the ancient Hindu folk asceticism of magicians are the distinctive features of Jainadharma in South India.

[112] *Jainism in South India*, pp 11-12 23, 24 Virasaiva Chief Linga, the son of Santa persecuted the Jainas in Andhra in the beginning of the 16th Century.

[113] *Jainism in South India*, pp. 2, 4, 9 and also the eleventh chapter of ***Dharmamrta*** by Nayasena

[114] *Jainism in South India*, p 12.

[115] Jainism underwent inner transformation into a Brahmanical religion in South India.

[116] *Jainism in South India*, pp 11-12. 23, 24

[117] *sakte cantargata devi cinah kapalikah sive*
bauddha jainastate devi divyah Kaulastatha sive
—*Saktisangamatantra*, 1/188., 190, 192-193.

[118] For example Bahubali is worshipped by the Jainas as secondary Jina.

[119] The Digambara Jainas followed all Brahmanical customs and usages and even priesthood They regard themselves as the true Brahmanas.

Cultural Impact of Jainadharma and Its Mission in Eastern India

Jainadharma had less influence in East India than in South India. Bengal's social order was a different one. But it should be noted that the whole of Bengal was one day under the influence of Jainadharma before the advent of Buddhism and later on Bengal came under the cultural impact of Brahmanadharma or rather Hindudharma as is evidenced by the epigraphic and literary records that there flourished Tamraliptika Sakha, Kotivarsika Sakha, Pundavardhanika Sakha[120], etc. of Jaina Sangha. Besides, Bengal had produced the great Jainacarya Bhadrabahu, the Guru of king Candragupta Maurya who presided over the All India Jaina Sangha as its spiritual head. The archaeological remains of Jaina culture found in different parts of Bengal highly speak themselves for the cultural impact of Jainadharma on the life of the people in the early stage of its culture when Magadhi Prakrit was gradually developing into a full-fledged modern Bengali language by uniting them as a new national community with its glory under the Palas.

Cultural Impact of Jainadharma and Its Mission in West India

It is to be noted that the conception of Hindu God was borrowed by the Jaina mission of West India. Besides the direct and tangible Hindu elements have been imported there. But primarily Hinduism of North India was the mediator of all cultural borrowings of ancient West India. Thus, when Jainism made its appearance in West India during the 9th century B. C. it was first imported through Aristanemi's Sauryapuri mission[121] and later on about the end of the third or the beginning of the second century B. C. from Samprati's Ujjain mission. It was essentially North Indian Jainism that influenced West India. Here as elsewhere, cultural borrowing occurred, for typical reasons, on the initiative of the government. The much celebrated prince Dhruvasena[122] who consummated the process certainly and particularly aimed at taming and disciplining the subjects. Further the Jaina monks served the government as advisers[123]—a function they often monopolized as late as the end of the thirteenth century[124]. In addition, the prince

[120] *Kalpasutra*, p. 255.

[121] *Ibid*, p. 233. He took his *diksa* at Dvaravati and attained *kevala-jnana* at Raivatakagiri in Gujarat. Aristanemi's whole missionary activity first started in West India (particularly Gujarat) and then spread to Uttarpradesh, etc.

[122] King Dhruvasena of Valabhi patronised Jainadharma as a devout Jaina king. He consummated the process of Jaina Culture.

[123] Silaguna Suri made Vanaraja Chaora king of Gujarat, Hemcandra was the adviser of Kumarapala in the 13th century A.D. See *Pattavali Samuccaya*, II, pp. 40-41.

[124] *Ibid*. Kumarapala was advised by Hemcandra Suri on all matters.

Dhruvasena[125] enriched West India with Jaina culture, to which as one of West India's foremost literati, he was devoted. The numerous princes[126] who occupied the throne in the following period were all enthusiastic adherents of the new religiosity with its emotional and intellectual appeal.

West India produced a mystic Jaina intellectual soteriology on its own, for the rule of the Jaina gurus in true Indian fashion.

At the time of the introduction of Jainism the dominant religion of West India consisted in the belief in functional spirits of Hinduism. Also among its forms were Phallus cults

Jainism first made its entrance into West India under the protection of the cult as genteel soteriology of the literati West Indian Jainism then unfolded its various potentialities by forming various schools and sects.

According to its nature, Jainism brought about a relatively national and religious regulation of life, other worldly goals and paths of salvation. It also brought about an enrichment of the emotional content of the experience of these phenomena This was in contrast to all those essentially animistic and magical cults which were devoid of any direct ethical demands Whatever sublimation of impulsive and emotional life occurred in West India beyond the feudual conception of honour has undoubtedly been the work of Jainism. Here too Jainism has retained the soteriology of Indian intellectuals West Indian Jainism evinces some evolutionary trends peculiar to West India in spite of the borrowing of most of Jaina culture of North India

The Jaina sects were many in West India Among the larger sects existing down to the present time Tapagaccha is the oldest and largest. It was founded by Jagaccandrasuri[127] during the thirteenth century at Chitor Jaina monkdom, during the course of the centuries, underwent a strong internal transformation inasmuch as the recruitment of the monks and nuns became more and more democratic, probably under the pressure of the propagandistic competition of the sects In the end they belonged predominantly to the lower strata

[125] Dhruvasena enriched Jaina culture in every way. Devardhi Gani Ksamasramana was devoted to Jaina culture as is evidenced by his presidency over the Valabhi Council which reduced the Jaina Canons to writing in the beginning of the fifth century A.D.

[126] After Dhruvasena other princes of Gujarat, even those of Rajasthan, were the adherents of Jainadharma

[127] *Pattavali Samuccaya*, Pt I, p. 57, *Pattavali Saroddhara*, p. 154.

In the monastic schools in general they acquired only what was necessary for the practical management of the Jaina cult. Therewith the prestige of Jaina monsticism and Jainism decreased, socially to a considerable extent.

In West India Jainism lacked the very strong support of the charismatic guru as a magical redeemer, a support which Jainism, like Hindu sects, had in other Indian areas. The West Indian Jaina sanghas undoubtedly for political reasons blocked the development of this institution.

Cultural Impact of Jaina Mission in India as a Whole

In later periods in India there appeared a very different form of Jainism from that displayed in the penetration of Jainism into outlying Indian mission territories from North India to East, South and West India Indeed, in the neighbourhood of its origin it underwent the typical prebendalizing process in the course of which it was penetrated by tantric magic[128]. Besides this, it had to compete with the Hindu propaganda of the Saivaites and the Baudhas and others and was amalgamated with the Hindu caste system (i.e., division of Jaina castes).

The lower folk strata made use of Brahmanical priests as benefactors. There appeared all the Hindu gods and goddesses as well as the ancient snake cult represented by Padmavati, and also Cakresvari, Ambika, etc. The developments were in motion, the beginnings of which were discernible in the accounts of the Jaina Guruparamparas as given in the *Pattāvalīs* of the Kharataragaccha[129] and others.

Through prebendalization and incorporation of the caste organization the transformation of the nature of Jainism was completed. Other trends appeared in India, where beyond its first monkdom very ancient trade relations maintained, especially in West India. Here is to be found in sharp opposition to the lack of organization of the former mission territory, a hierarchy of such unity that the religion of its representatives, the Jaina monks, is often described as a different system of religion, e g. Sthankavasins, Terapanthins, etc.

[128] *Labdhi* (spiritual faculty) of Mahavira displayed miracle in the fall of rain of flowers, etc on his *paranaka* day in the house of Vijaya at Nalanda See *Bhagavati Sutra*, 15.1. Bhadrabahu removed epidemic by magical power of *stotras*, Sthulibhadra showed false lions to his sisters by his tantric magical power. Besides, Siddhasena Divakara and Manatunga Suri and Kharatara monks were devoted to tantricism. Jaina monks worshipped all gods and goddesses, such as Ksetrapalas, Sasanadevis like Padmavati, Cakresvari, etc. for acquiring occult power and showed miracles.

[129] See *Kharataragaccha Pattavalis* and others for all these cults.

The wandering Jaina monks must have appeared very early as benefactors in ancient tribal areas of India among the tribes, Bhils[130], etc. The genuine Jainistic missions in these territories began in about third-fourth century A D. and were officially established in the fourth century A.D

As was usual, the king in the interest of administration and of domestication of his subjects welcomed a holy man as a Guru[131], e g. Siddhasena Divakara at Ujjain, from the neighbouring land. The missionary was a representative of pure trantristic Jainadharma. After him the Jaina mission no longer had to compete with the reactions and struggles of other sects there At the time Madhyapradesa, Rajsthan and a large part of Gujarat were won over to Jainism, which remained until the Islamic conversion of the western border of India, then these missions were again destroyed by the Islamic onslaught.

It is to be noted that Suri or Acarya[132] was first the name for the superior of a Jaina Sangha or Gana or Gaccha of the Svetambaras Later, as a form of courtesy, each fully ordained monk was so named. The Jainistic establishment at the beginning progressed in quite usual way. However, the power position of some of the monastic superiors mounted to such an extent that corresponded to the pastoral nature of the land The political structure fell apart into small principalities. Like the bishops of the European occident in the time of the migrations of the nations the monastic superiors here held the single, rationally organized power in their own hands The education of superiors was accordingly spiritual as well as temporal[133]

For the disciplined this new teaching of Jainism signified the restoration of celibacy and the devaluation of trantristic estatic magic practice[134] which were forbidden for the monks of the virtuous Jaina sect. It shifted the point of gravity of monastic piety from meditation and

[130] Samantabhadra. the first Acarya of Vanavasi Gaccha lived in the forest and propagated Jainadharma among the tribal people, such as, the Bhils, and others. *Pattavali Samuccaya* Pt 1, pp 48, 151, 161.

[131] Siddhasena Divakara introduced tantristic Jainadharma at Ujjain by converting its King Vikrama to Jainadharma. *Pattavali Samuccaya*, pp. 7-8

[132] It is now the practice in the Svetambara sects to confer the title of Acarya or Suri on the head of the Sangha.

[133] An Acarya should possess the following qualifications, viz., fivefold *acara* : *jnana*, *darsana*, *caritra*, *tapa*, *viryacara*, balance of mind and intellect (*Dasavaikalika*, 9.16). See also *Chedasutras* (3.7), *Avasyaka Niryukti*, v 995.

[134] Some Acaryas like Jagaccandra Suri, etc , reformed Jaina Sangha when it fell into moral laxity and tantricism *Pattavali Samuccaya*, Pt. 1, pp. 57, 154, 170.

prayer formulae to capability for sermonizing and missions through deputation for which they were prepared at Jaina monastic schools, a source of the reawakening of scientific studies in the monasteries.

However, decisive for the characteristic Jaina Suristic hierarchy of monastic organization was the connecting link of a special form of universal Hinduistic and especially also incarnation teaching.

In place of the hereditary superior, the chosen form of successorship by the entire Sangha appeared in the process of the development of Jaina Sangha[135].

There was only a special case of a generally valid manner of representation. Four main faculties were considered for Acaryaship, viz., (1) the theological faculty, the most important, because at the same time that it provided leadership of the Sangha and imparted consecration, (2) the ritual, the ancient Jaina Classical teaching, here in essential reduced to inculcation of knowlege of the rules of the Sanghacaras, (3) schooling asceticism for sramanic purpose corresponding to the character of all Indian relations in the instructions and (4) a considerable role was placed by the pure debate (as a test).

Next consecration brought the student from novitiate to full monk and through further steps to Suri or Acarya which in the ancient literary hierarchy was the highest stop of the lower Jaina clergy and as monastic superior of the discipline[136]. The ranks of the higher clergy beginning with Vacaka, from there to Suri (or Acarya) were to be achieved through consecration.

It is to be noted that the Jaina monks fought with bravery against beliefs of other sects[137] and Islam[138] in the course of evolution of Jaina Sangha and Jainadharma in India.

[135] *Pattavali Samuccaya*, Pt. I p. 57.

[136] *Brhatkalpasutra*, 4.5-6.

[137] Mahavira had to combat hetrodox doctrines of other sects. In later ages the Jaina monks had to fight in the field of religion and philosophy against the Buddhists and the Brahmana scholars. There was triangular doctrinal fight among the Jainas at Rajagrha, the Bauddhas at Vaisali and the Brahmanas at Mithila in the North India, while a similar doctrinal fight went on among the Jainas at Karnataka, the Bauddhas at Nagarjunkonda and the Brahmanas at Kerala. The doctrinal fight between Dharmakirti and Akalanka is well-known

[138] The Jainas never submitted to Islam, although they compromised with it by supporting the Muslim rulers for the interests of their religion and the community as a whole. Bhama Shah, the Prime Minister of Rana Pratap gave his whole deposit of wealth to the Rana to fight the Islamic onslaught led by Akbar.

A survey of the Jainistic pantheon is a modification of the Vedic, Hinduistic pantheon with extensive enrichment by non-Jainistic, Vedic, Hinduistic, (particularly Saivait) gods and demons[139]. The Jainistic pantheon also contains ancient Indian female (Sakti) goddesses[140] as magical tantrism had formed them. Surimantra starts with Om Kali, Mahakali, etc, as found in the paintings.

The development of even more inclusive religious and non-religious literature like ever-increasing storing up of first rank works in the Jaina *bhaṇḍāras* is under the circumstances so significant an achievement that it only could have been achieved under the hierarchic rigidly organized monastic Jainism with its boundless power over the Jaina laity.

The ancient Indian sacred military organization on the one hand, and the monastic ascetic organization with its dispensing Jaina subjects on the other here achieved culture on the mission territory, which from the stand-point of capitalistic rentability was partially extensive eternal pausture, partly simply desert, therefore not the rest of place to support great construction and artistic production except in the hills

The Restoration of Orthodox Hinduism in Jaina Mission Territory in India

In North India Jainism and Buddhism gave way to Hinduism gradually with the advent of Islam in seventh century A. D. Jainism and Hinduism made room for Buddhism in East India as is evidenced by the rise of the Palas with the state religion—Buddhism in 750 A.D, but again Buddhism gave way to Saivism there with the foundation of the Sena dynasty in Bengal in the 11th-12th century A. D. under the leadership of Vijayasena, a Karnataka Brahmana-Ksatriya prince In South India Buddhism gave way to Jainism (and also to Hinduism) gradually This may be correlated with the superior community organization of this confession. However, Jainism too shrivelled within the area of its diffusion finally being reduced to the cities and some villages of South India, Inner India and North India and West India where it still lives to-day.

The field has been won by Hinduism with the Brahmanas on the top. It almost appears that the restoration of Hinduism proceeded from Kashmir, the classical land of the magical science of the Atharva-Veda,

[139] *Jainikarana kriya* (act of making these gods and demons as Jaina gods and ksetrapalas, etc) was done by the Jaina monks.

[140] The goddesses appeared as the attendants of Jinesvaras but they were not superior to the Jinas or the Acaryas See *Kharatara Pattavalis and* others.

as of Mahayana teaching. In the land of its origin the course of renaissance is indicated already by Sanskrit speech which of course, did in no way simply develop parallel to the renaissance of Brahmanahood. In reality, Brahmanahood never disappeared in India.

The Brahmanas were only rarely displaced by the heterodox salvation confessions. This had purely external bases. The Jaina Tirthankara and the Buddhisti Arhat performed no sort of rites. The laity, however, demanded a cult as well as definite representatives of such. In general that could be accomplished, where the need was present, only by monks, who gave up their meditation and teaching or by trained Brahmanas who submitted to the heterodox soteriology, and who, however, supervised the rites for the laity and appropriated the temple pretends for themselves. The Brahmanas, therefore, usually served as temple priests for the Jainas. The caste further more had indeed loosened its hold and large sections of the present Jaina mission territory were only won by Hinduism since the restoration.

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Our Contributors

K. C. LALWANI, Prof. of Humanities, Indian Institute of Technology, Kharagpur.

UMAKANT P. SHAH, I/C Director, Oriental Institute, Baroda.

PRADYUMNA KUMAR JAIN, Professor, Lucknow.

PREM SUMAN JAIN, Asst. Prof. of Prakrit, Udaipur University, Udaipur, Rajasthan.

Dr. J. C. BAID, M S., Surgeon, M. G. Hospital, Jodhpur, Rajasthan.

J. C. SIKDAR, Senior Research Officer, L. D. Institute of Indology, Ahmedabad.

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